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THEOSOPHICAL MANUALS

XVII

EARTH:

ITS PARENTAGE; ITS ROUNDS
AND ITS RACES

198

The Aryan Theosophical Press
Point Loma, California

1908

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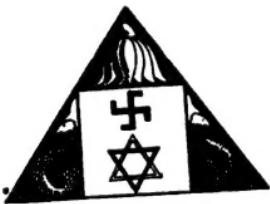
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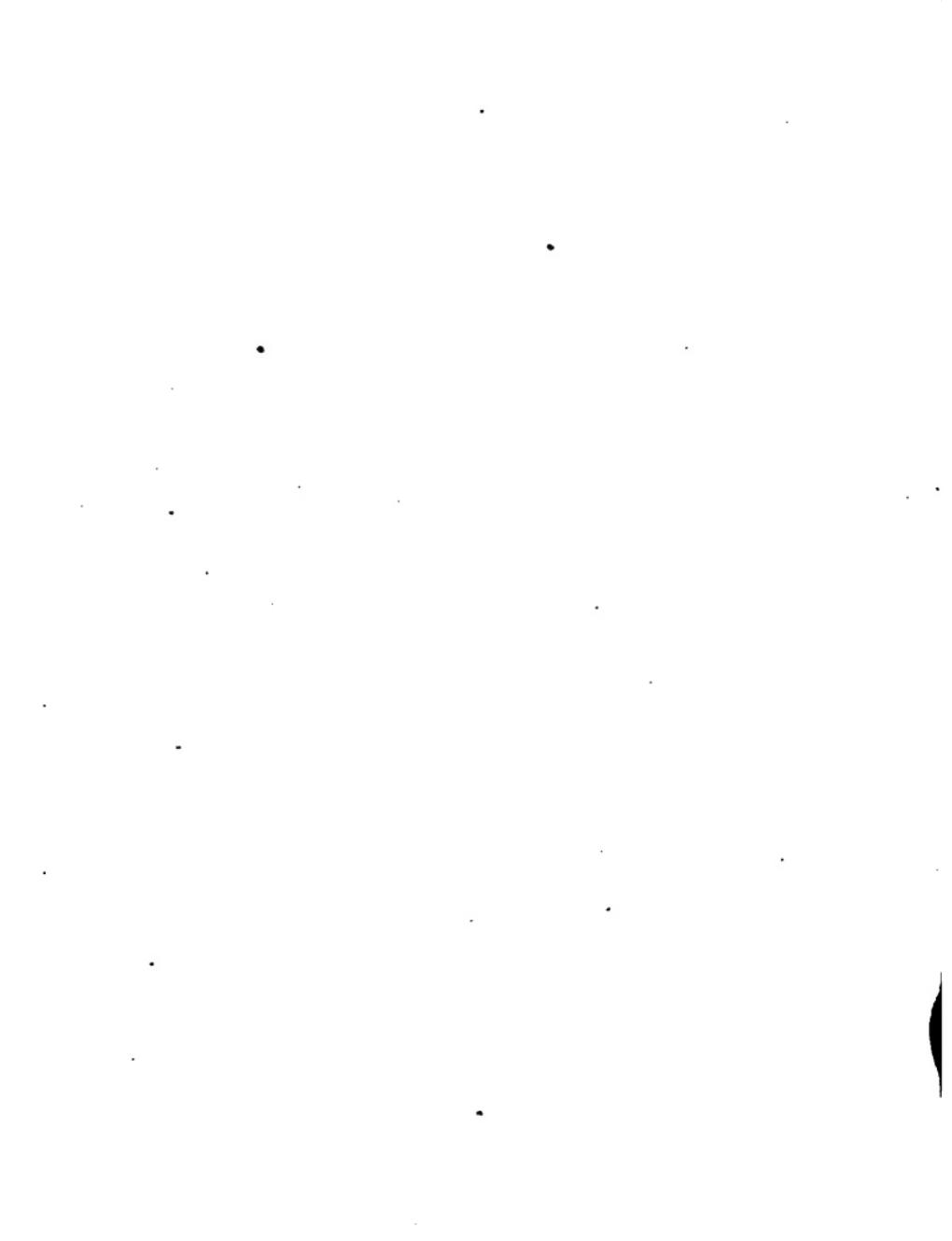








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THEOSOPHICAL MANUALS

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A STUDENT

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PREFACE

THE remarks under this head are intended to be introductory to each of the Manuals.

First, as to the spirit in which they are offered. These Manuals are not written in a controversial spirit, nor as an addition to the stock of theories awaiting public approval. The writers have no time to waste in arguing with people who do not wish to be convinced, or who ridicule everything which is new to their limited outlook. Their message is for those who desire to know — those who are seeking for something that will solve their doubts and remove their difficulties. For such, all that is needed is a clear exposition of the Theosophical teachings; for they will judge of the truth of a teaching by its power to answer the questions they ask. People realize, much more now than in the early days of the Theosophical Society, the value of Theosophy;

for the ever-increasing difficulties engendered by selfishness and materialism, by doubt and the multiplicity of theories, have created an urgent demand which it alone can satisfy.

Again, it is necessary to state clearly and emphatically the genuine teachings of Theosophy, as given by the Founder of the Theosophical Society, H. P. Blavatsky, and her successors, William Q. Judge and Katherine Tingley. For, as H. P. Blavatsky predicted, there are persons who have sought to pervert these teachings and turn them into a source of profit to themselves and their own selfish and ambitious schemes. The true teachings do not lend themselves to such purposes; their ideals are of the purest and most unselfish. Hence these persons have sought to promulgate under the name of Theosophy a perverted form of the teachings, from which Brotherliness and other pure motives are omitted, and which contains doctrines which H. P. Blavatsky showed to be maleficent and destructive. As these pseudo-Theosophists have gained a certain amount of notoriety by using the names of the Theosophical Society and its Leaders, it is necessary to warn the public against them

and their misrepresentations. Their teachings can easily be shown, by comparison, to be directly contrary to those of H. P. Blavatsky, whom they nevertheless profess to follow. Instead of having for their basis self-sacrifice, self-purification and the elevation of the human race, these teachings too often pander to ambition, vanity and curiosity. In many cases they are altogether ridiculous, and only calculated to make people laugh. Nevertheless, as these travesties have served to discredit the name of Theosophy and to keep earnest inquirers away from the truth, it is well that the public should know their nature and origin. They are the work of people who were at one time members of the Theosophical Society, but who did not find in it that food for their own personalities of which they were really in search. So they turned against their teachers in wounded pride and vanity, and started little societies of their own — with themselves at the head.

The writers of these Manuals have no personal grievance against any such calumniators. Inspired by a profound love of the sublime teachings of Theosophy, they have made it

their life-work to bring the benefits which they have thereby received within the reach of as many people as possible. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc. into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, but there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them today, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap and easy salvation or put a premium upon mental inactivity and spiritual selfishness. Neither can it accomodate itself to the rules laid down by various schools of modern thought as to

what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say the very least, stands on an equal footing with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term "God," and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflection, limiting his researches however to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The result of this has been that neither in religions nor sciences, have we any teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely

unexplored, or is at best the subject of tentative and unguided conjectures.

Until, therefore, religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or impudent denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from goodwill than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to surpass it in giving a rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development*, to answer; and

it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of "objections" raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, scholars are required and are content, to accept provisionally many of the teacher's statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not willing to adopt these wise and patient methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Man-

uals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherhood can have no interest in catering for the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their desire to reach the higher life intellectual fireworks alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what

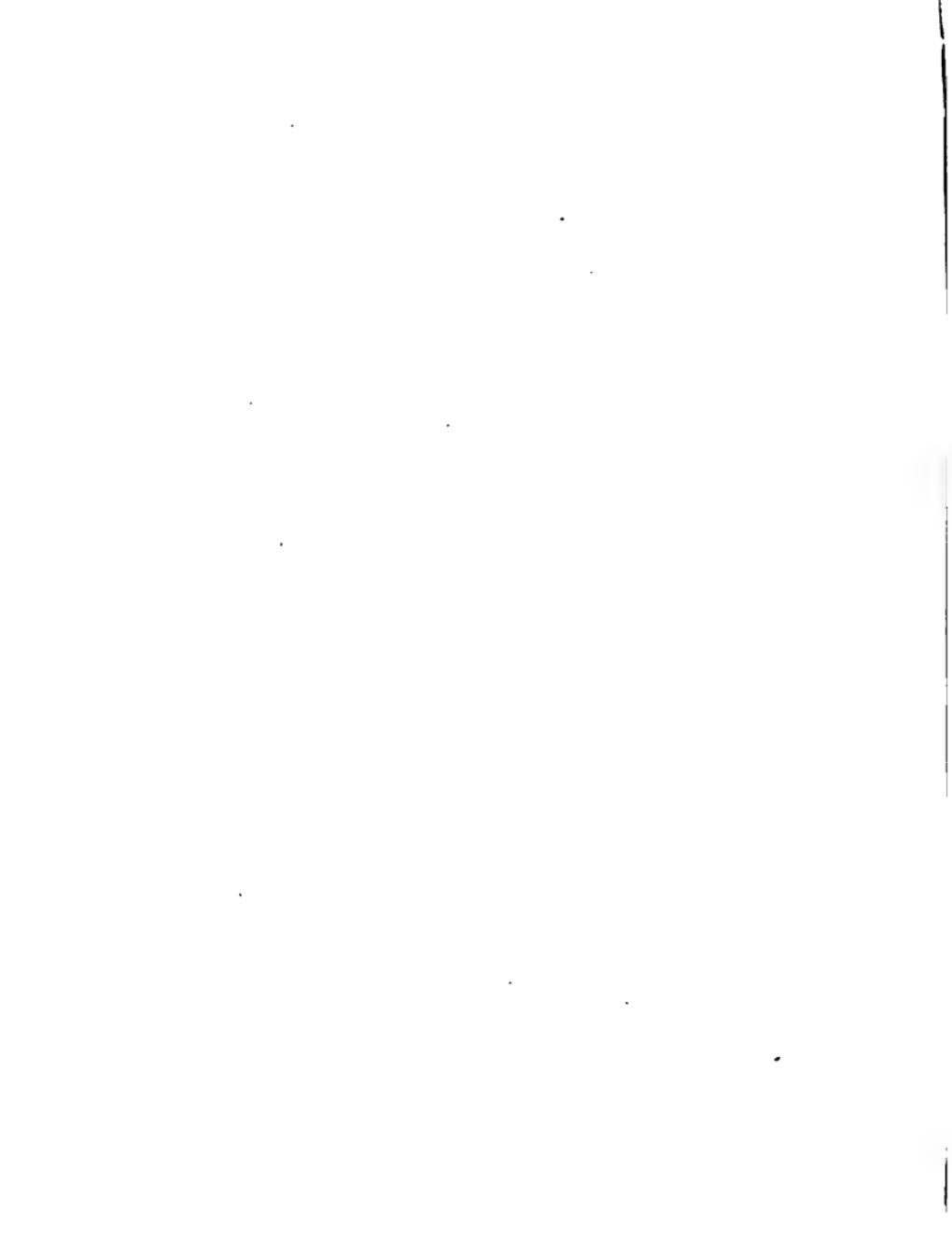
they claim to be — the gospel of a new hope and salvation for humanity.

These Booklets are not all the product of a single pen, but are written by different Students at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, California. Each writer has contributed his own quota to the series.

For further explanations on Theosophy generally, the reader is referred to the Book List published elsewhere in this volume and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.

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INTRODUCTORY

THE past history of mankind is one of the most important subjects within the scope of Theosophy, and in its fulness is one of the most difficult to comprehend; for man was not always constituted as he is now, and some of his former experiences are not easy to be realized by the materialistic mind cramped by the idea that intelligence or self-consciousness requires a physical brain and nervous system for its existence. Still the idea is dimly penetrating the most intuitive minds of the age that conscious life in subtle or ethereal forms is possible; it is even suspected that this may become a matter of actual knowledge, and not of faith in some authority. The recent advance of science in its bold guess that "solid matter" is merely an "apparent or phenomenal" manifestation of electricity (whatever

that may be), has prepared the ground for new ideas about subtler degrees of matter as vehicles of consciousness. As H. P. Blavatsky truly prophesied many years ago, the twentieth century is already providing suitable conditions for the reception and comprehension of the invaluable hints that Theosophy has brought to the world, real "missing links." The break-up of materialism in intellectual spheres of thought and the cautious acknowledgment of the existence of certain kinds of psychic phenomena, such as hypnotism, by educated people, has prepared many to accept as at least possible, facts which were scouted with contumely by the learned ignorance of thirty years ago when H. P. Blavatsky set forth the epoch-making teachings with which she was entrusted, and illustrated them by a few demonstrations of her control of forces behind the veil as yet unknown to science.

But notwithstanding the modern boast that thought is free, it has only been possible for a very small portion of the Secret Doctrine of the ages to be given out by its Custodians,

little more, in fact, than a few leading suggestions and pregnant hints for the intuitive; for the world is not ready nor anxious to hear the plain truth. One of H. P. Blavatsky's Teachers said: "Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally," a course that was none the less necessary in the time of Christ than today: "If any man will do his will he shall know of the doctrine," (John, vii. 17). In *The Secret Doctrine* the following passage occurs, in the course of a full explanation of the origin of the work:

The outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. I say "a few truths" advisedly, because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees. But even the little that is now given is better than complete silence upon those vital truths. The world of today . . . has now become a vast arena—a true valley of discord and of eternal strife—a necropolis wherein lie buried the highest and most holy aspirations of

our Spirit-Soul . . . but there is a fair minority of earnest students who are entitled to learn the few truths that may be given to them now.

This was written in 1888 and the progress of thought has been sweeping in the Theosophical direction ever since.

H. P. Blavatsky's work *The Secret Doctrine*, from which most of the facts mentioned in this Manual are obtained, contains a mine of suggestions of extraordinary value in clearing up the darkness of the past. *The Secret Doctrine* was written largely to support the fundamental Theosophical principle that man is a divine soul, temporarily obscured by the conditions through which he has to fight in order to obtain higher states of wisdom and perfection; also to prove the existence of a widely extended knowledge of history, natural science, and a more profound understanding of the nature of man, in remotest antiquity, as well as to show that all the ancient religions have a common basis of truth. It also contains much positive teaching, and clear directions about the way to obtain more.

II

DESIGN IN NATURE

WHO does not remember the story of the good fairy that came to the rescue of the distressed maiden who had thousands of feathers to sort in a single night? When the fairy waved her wand, lo! the feathers all flew into their places. Theosophy is the fairy that brings order into the chaos of anthropology, biology and archaeology; it studies the traditions and so-called superstitions preserved orally and in ancient inscriptions and manuscripts such as the Egyptian *Book of the Dead*, the Indian *Purânas*, the American *Popol Vuh*, the Chinese writings, the Hebrew *Pentateuch*, etc., and it proves that the archaic traditions are not mere fairy stories made up by simple innocents, ignorant and credulous, to please other childish minds more credulous than themselves. Theosophy repudiates the mater-

ialism of the “animistic” theories, the crude and superficial “phallic-worship” explanation of primitive myths, as well as the popular hypothesis that the time-honored mythologies are nothing but Solar Myths or fanciful renderings of the physical phenomena of outer Nature, on the ground that all or any of these are inadequate to meet the facts as a whole. Theosophy proves that the myths preserve correct traditions of past history and a profound knowledge of the hidden laws of nature, but until H. P. Blavatsky brought the key they remained a sealed book, for they have been so much obscured and distorted by design and erroneous transmission that all the learning and research spent upon them had never revealed the deeper meanings.

To the average man who thinks at all about the circumstances of life, but who has no clue to the meaning, this world is a very curious and barbarous place, and if he really believed it the work of a Personal God, it is no wonder that grave doubts of either the power or the beneficence of such a Deity should arise in his

mind. He wonders how he got here, why things are not in better shape, why evil should apparently triumph, and why it is easier for mankind to sink below the normal than to rise above it in so many cases; in short, what the real object of the conflict of life can be. The world of intelligence has almost outgrown the theological idea that a Personal and Anthropomorphic God made everything — including Eternal Damnation for the majority, the unbelievers — for his own good pleasure, "for His own glory," — unless, of course, that is taken in a profoundly mystical sense — and yet people generally take such short views of life that existence seems meaningless and inconsequential; they live on, as far as they know, because there is really nothing better to do, and so they continue to chase the ever-elusive mirage called "pleasure" and to dread a change of conditions which might mean the falling out of the frying-pan into the fire.

Theosophy turns for us the first key of knowledge, and renders our greater and lesser lives comprehensible as a whole, as parts of an

intelligently ordered, progressive and righteous Plan. But the existence of a plan does not imply a Personal Anthropomorphic Designer, separate from the work, "made in the image of man." The Theosophical concept of Divinity is far too high to admit of limitations, and to speculate upon the nature of the Absolute is as profitless as it is blasphemous to attach human attributes to That which is immeasurably removed from the grasp of brain-mind thought. The Bible says darkness is around His pavilion, and Manu, the prehistoric Indian lawgiver speaks of "Him who exists by himself, whom the spirit alone can perceive, who is imperceptible to the organs of sense, who is without visible parts, eternal, the soul of all beings and whom none can comprehend." Luther writes: "God is indivisible and indefinable; what we can define or see is not God. Men desire in their speculations to apprehend God; they apprehend in his place — the Devil, who would also pose as God."

But as the "Spirit of God," the active principle, "moves upon the face of the waters,"

i. e., as the Divine Thought takes form, the Universe begins to manifest the Kosmic Plan inherent in the very nature of things, for the Triangle of Spirit, Matter, and Energy is One in essence.

Before beginning and without an end,
As space eternal and as surely sure,
Is fixed a Power Divine which moves to good,
Only its laws endure.

It maketh and unmaketh, mending all;
What it hath wrought is better than hath been,
Slow grows the splendid pattern that it plans
Its wistful hands between.
Such is the law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!

Light of Asia

H. P. Blavatsky speaks of Compassion as the one indestructible characteristic of all manifestations of Deity, and Theosophy does not sentimentally teach universal brotherhood as a pretty theory of human invention, nor as a mere pious aspiration of what might be, but as a fact firmly rooted in the very nature of

things; and even the comparatively limited portion of the Theosophical philosophy yet brought to the attention of the West supplies enough material to prove that a rational order exists in Nature, and that there is a real evolution, *i. e.*, an Evolution or Unfolding of the inner powers of the immortal “thread-soul” throughout ages of successive incarnations in changing forms of ever-increasing complexity.

Darwinian evolution, a heroic effort of the partly emancipated spirit of the age to revive the memory of the Kabalistic formula of antiquity, “The stone becomes a plant, the plant an animal, the animal a man, the man a spirit, and the spirit a God,” so long obscured by theological ignorance and tyranny, was only an imperfect statement of the truth, for it ignored the vital question: What is it that profits by or needs the interminable series of transformations from the inorganic to the divine? In this Manual a brief outline will be given of the world-building process according to Theosophy, but for a fuller understanding of the subject and of the historical and scientific

corroboration of the views advanced, the student is advised to consult *The Secret Doctrine* and *Isis Unveiled*, by H. P. Blavatsky. No one has given these works a careful perusal in the spirit of honest inquiry without finding his outlook upon the past and the future profoundly modified. In connexion with the subject of this Manual the reader will find Manual No. 8, *The Doctrine of Cycles*, a help, for it treats of many cognate points which need not be repeated here. The *Century Path*, the official organ of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, has a department specially devoted to the recording and consideration of the continual stream of new scientific and archaeological discoveries which illustrate and corroborate the principles of Theosophy.

III

THREE FUNDAMENTAL PROPOSITIONS

WITHOUT going too deeply into abstract metaphysics, it is sufficient for our present purpose to know that Theosophy sees one fundamental line of progress manifesting in everything, smaller cycles repeating, in little, the process more grandly displayed in greater ones, and all being swept along in the vast cosmic periods of alternate manifestation and rest. This is the meaning of the ancient maxim repeated by the Kabalists, "As above, so below." Once understood, this law of correspondences between the action of the forces upon higher and lower planes clears up many difficulties and unveils many mysteries. It is a necessary conception in view of the existence of Absolute Unity behind all manifestations. According to H. P. Blavatsky, the three funda-

mental propositions at the base of the Esoteric Philosophy are:

(a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude.

(b) The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing," called "the manifesting stars," and the "sparks of Eternity." "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux."

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic or Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle,—or the OVER-SOUL.—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-

induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from the mineral and plant, up to the holiest archangel (Dhyâni-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.—(*Secret Doctrine*, Vol. I, p. 14 *et seq.*)

The Divine Life manifests in Cycles of Eternity, vast periods of objective and subjective Being, with the object of expressing Its infinite possibilities. The Evolution of the human soul is called the "Ever-becoming," because the path of the pilgrim towards the Divine Ideal is endless, resembling the mathematical concept of an asymptote to a curve, a straight line that continually approaches yet never quite touches it, however far it may be produced. This grandiose picture of the Ever-becoming, of the everlasting aspiration of the "Monad" or overshadowing Spiritual Self to an ever-widening ideal, implies its activity during past "eternities" of immense duration,

alternating with periods of repose or *pralaya*, during which the results of experiences were stored up within, though they are not available to our brain-minds in their present state of imperfection. That this idea is gaining credence is seen by a perusal of popular literature; for instance Lafcadio Hearn says: "I cannot rid myself of the notion that Matter, in some blind infallible way *remembers*; and that in every unit of living substance there slumber infinite potentialities, simply because to every ultimate atom belongs the infinite and indestructible experience of billions and billions of vanished universes." But the potentialities had to be there *first* before they could be manifested, or we should have the old absurdity of something coming out of nothing! The plan for us in this existence is to transmute and dominate the lower animal tendencies and so to obtain Self-knowledge, or unity with the Higher Self. As we do this it is possible to help the less advanced to rise more quickly, but we need not wait for full illumination before commencing humanitarian work; quite

the contrary. Every uplifting thought and every unselfish deed raises the whole status of a man, even down to the “infra-atoms” composing the body which have a consciousness of their own; and every time we poison our bodies with alcohol or evil indulgence we degrade the infinitesimal lives of which our tabernacle is built. As the elect of humanity rise through inner conflict towards undreamed-of heights of compassion, wisdom, and spiritual knowledge by the attainment of the Higher Self, they will gain the power to take part in the “creative” or fashioning processes of nature. The elect of a past humanity is helping today in the “process of the suns.” But for the existence of these intermediary Agencies — call them archangels, Dhyân Chohans, Gods, or what you will, who have ages ago passed through the stage in which we now are and have attained what to us would seem almost Omnipotence — there would be a gap in the evolutionary scheme; a necessary hierarchy of “Builders” would be missing, and man would indeed be desolate and his future uncertain.

Science, however materialistic and short-sighted many of its votaries may be, has accepted the possibility, nay probability, of such supreme intelligences existing, through the voice of Huxley, who said that there must be beings in the universe whose intelligence is as much beyond ours as ours exceeds that of the black-beetle, and who may take an active part in the government of the natural order of things.

The divine "Creative" Principle needs intermediaries for the working out of the details of the evolutionary scheme, the main idea of which is nevertheless, *ex hypothesi*, inherent in every "atom-soul"; and although the word "gods" sounds a little strange in our ears, these supreme Agencies are as divine Beings compared with us. H. P. Blavatsky carefully pointed out that to limit the character of the Unknowable Divine Unity by *personalizing* in any way, however sublimated, would be a fundamental error, as it would make God and the Universe two separate things — two gods; but it is perfectly logical and correct to admit the existence of beings so high as to be right-

fully called personal *Gods*. This the ancients knew well, but behind all the ruling divinities they believed there was a Sustainer of all: Parabrahm in India; Ain-Soph, the Hebrew secret Essence of the Kabalists; and others.

The Egyptian Hermes in the *Divine Pymander* says: "God is not a mind, but the cause that Mind is; not a spirit, but the cause that the Spirit is; not light, but the cause that the Light is."

Even in the exoteric Old Testament we find the "Gods" mentioned in many places, although efforts which cannot be called honest have been made by the translators to conceal it. In the first chapter of Genesis the word God is "Elohim," a plural term, signifying creative powers or deities; they are the same as the "Dhyânis" of Indian philosophy. In the third chapter of Genesis one of the Elohim, Jehovah, refers to the existence of others such as himself in the famous sentence: "And the Lord God (Jehovah) said: 'Behold the man is become as one of us.'"

The hierarchy of the gods, the Dhyânis, must

act strictly within the lines of the great evolutionary plan of which they are a part; their action resembles that of a breeder of pigeons, who can modify the shape and color, the size and habits of his birds within certain degrees, but cannot revolutionize their nature and turn them into hawks or owls. We ourselves even now can direct a few of the minor currents in the earth's evolution in a very small way, and we shall continue to do so in ever-increasing measure as we rise nearer to the stature of divinity, although the general plan cannot be changed. As mankind becomes conscious of the Higher Self within, overshadowing the personal self, it must develop hidden faculties capable of assimilating the mysterious and transcendental wisdom of the Gods, for the Higher Self is one with Them.

In the Current of the great Manvantaric sweep of evolution, the current of the Life-Wave, "Ísvara," composed of innumerable "Sparks" of the one Flame, descends from higher states through the material and upwards again to the spiritual, obtaining self-conscious-

ness by the development of intellect, and enriched by the vast series of experiences gained on the pilgrimage. The stupendous Cosmic process of cyclic manifestation and withdrawal is repeated in smaller degrees, cycle within cycle, until we reach the limit of material segregation and apparent separateness — the individual personalities of men. When this is reached, progress is contingent upon the ability of the individual to throw off the veil of illusion separating one soul from another and to recognize the real unity of all. Many, many times has the "Eternal Pilgrim" to repeat this "Fall" into matter during the terrestrial journey, many times does the Higher Ego (Manas) descend from "Devachan" (a high state of spiritual existence, the "heaven which is our home" of the poets) to incarnate in the physical body through its own emanation, the brain-mind, in order to gain that experience which can be found in no other way: then to reascend to inner states of holy peace and rest again to assimilate the lessons of the last battle of life. The struggle will

continue until the sense of separateness between each man and his "other selves" (Humanity) has disappeared. H. P. Blavatsky quotes the following from a *Catechism* of the Eastern School in which she received instruction :

"Lift up thy head, O Lanoo; dost thou see one or countless lights above thee, burning in the dark midnight sky?"*

"I sense one Flame, O Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy brother men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying 'Thy Soul and My Soul!'"

The process of daily waking and sleeping, of alternate objective lives on earth and of subjective life in Devachan (the rest after death), is a perfect correspondence in little with what takes place in the history of nations,

* Disciple.

of races, and of worlds, culminating in the great Planetary, Solar and Universal alternations of life-activity and repose. Endless progression is the rule, and each period is higher than the last. At the close of the Rest following on the great period, or Manvantara, from out of the subjective state of Nirvâna — at present inconceivable to the majority of men because of the limitations of mind caused by passion and desire, but which is not a state of annihilation as erroneously supposed by some — the Monads will start out on a fresh pilgrimage on a higher Manvantara, possessing, in reserve, the wisdom gained in the past. This knowledge may be temporarily locked up while new experiences are being gained in other directions. This is the case with us at present, for we are only conscious of the smallest part of our mysterious past and stored-up knowledge.

In the calculations of the Orient, which in certain cases to which she gives the key H. P. Blavatsky tells us are nearly accurate, the great Mahâ-Kalpa, which includes all the less-

er Manvantaras, includes one hundred "years of Brahmâ," and as each year of Brahmâ contains 360 "days and nights of Brahmâ," each 4,320,000,000 terrestrial years in length, it will be seen that the grandiose conception of Eternal progression suggested is the most impressive and awe-inspiring picture the mind can contemplate. It is a curious example of modern vanity that our age, until now bound down by the preposterous notion that the universe was only about six thousand years old, should think itself the first to spell out the letters of the word Evolution, whereas the principle has been known for ages and given out in the allegories of all nations.

Herbert Spencer made a heroic effort to put into complete form the modern theory of Evolution, and the result was a marvelously correct one considering the attitude of his school towards the world of causes, whose borderland is commonly but erroneously called the "supernatural," of which he was entirely ignorant. Spencer defines the part of the great evolutionary scheme known to him as "an in-

tegration of matter and a concomitant dissipation of motion, during which the matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity; during which process the retained motion undergoes a parallel transformation." This definition though "coherent" is painfully limited. As he refused to recognize any kind of spiritual world, and had not even glimpsed the possibility of an astral or semi-spiritual world permeating the material world, its model and support — a half-way house to the world of causes — his blindness to the greatest factors in the problem rendered his life-work materialistic, incomplete and ephemeral. As the materialistic school ignores the possibility of thought without the phosphated fats of the brain, it must disregard the factors of Cosmic Ideation — the Universal Mind, and the intelligent Agencies ceaselessly at work beyond the illusions of Time and Space in which we are confined. The partial version of the story of Evolution now in vogue is a stepping stone to the deeper knowledge brought by Theoso-

phy; it looks as if mankind can only stand a little actual illumination at a time. The full blaze of Truth would be blinding.

H. P. Blavatsky says the "Esoteric Philosophy only fills the gaps made by Science and corrects her false premisses," and one of the widest gaps is the omission of the descent of spirit into matter and its ultimate ascent, the conqueror of worlds and a ruler in "heaven." It is not possible in these few pages to indicate more than the barest outline of this enormous subject, but we must carry from the outset the idea of the law of Periodicity running through all nature or confusion will result. H. P. Blavatsky took immense pains in collecting records from a large number of sources, ancient and modern, of the partial revelation of the earth's past history she was allowed to publish. Speaking of the contents of *Isis Unveiled* and *The Secret Doctrine* she says:

The proofs brought forward in corroboration of the old teaching are scattered widely throughout the old scriptures of ancient civilizations. The Purânas,

the Zendavesta and the old classics are full of them; but no one has ever gone to the trouble of collecting and collating together those facts. The reason for this is that all such events were recorded symbolically.—(*The Secret Doctrine*, Vol. 1, p. 307)

Even in the Bible there are many corroboration of the evolutionary system of Theosophy. The first portions of Genesis when compared with the Purâñas and other antique records, are seen to be modified and abbreviated allegorical accounts of the early history of the universe and of mankind.

Professor Drummond in his *Lowell Lectures* regarded Evolution as “a living power working its way through endless transformations.” Add to this the conception that the manvantaric Life sustaining all becomes subject to limitation immediately the Divine Ideation or Thought (the Logos or “Word”) begins to manifest the first faint causes, the primitive outlines of the worlds to come; and that as matter becomes denser and form more defined the limitations of consciousness increase. When this is dwelt upon, the reason for the Theo-

sophical belief that there is only one heresy, the "heresy of separateness," will become clear. As long as we, as personalities, refuse to recognize *in actual life and practice* the basic Unity of that Flame whose *sparks* we are, we shall make no real progress. The principle of Universal Brotherhood without the substantial reason suggested above, would be mere sentimentality and could not stand any criticism. Once it is understood that the overshadowing Monad, or "Monads," are one spiritual unity in their essential nature, and that an isolated selfish life is an illusion of matter, every act will become a noble creative force in harmony with the "Law which moves to righteousness."

The current of the Divine Breath, "Íśvara" or Spirit (the last from *spirare*, to breathe), the out-breathing or manifestation of the activities of the One Life whose only attribute is "Eternal Motion," possesses an inherent characteristic of numerical relationship. "God geometrizes," and one of the fundamental numbers of the manvantaric period is seven. There are

seven great “divisions” of the great Breath, which manifest in countless forms during the Outbreathing, which is an age of such enormous duration that to us it is a veritable eternity. These seven divisions are called Tattvas, and are manifested in the laws controlling the physical forces of Light, Sound, the Septenary groups of the “elements” of chemistry, etc. Science has lately proved to its satisfaction that seven is the dominant number in the sensible world, but it has not carried the discovery to its far-reaching conclusions. The sevenering principle runs through all the activities of the Cosmic process from the first faint outbreathing at the dawn of this Manvantara to the ordinary physiological processes of reproduction and disease in human and animal life on the earth. There are many other numerical relationships in the descent from the spiritual to the material, but the sevenfold division in its simplicity and its multiples is enough for a general comprehension of our story of the Earth and its Rounds and Races.

IV

THE SEVEN ROUNDS

AN examination of the diagram below will give the student some plain hints as to the general trend of Evolution from the potential state of existence in the One Life, Parabrahm, (which H. P. Blavatsky speaks of as "BE-ness" rather than Being—a subtle but very important distinction), through the state of embodiment in forms and then up to higher conditions. The diagram may be applied, with the necessary modifications, to the greatest Manvantaras; the minor world-periods through which sentient life has passed before coming into the present one; or to the smaller cycles through which we are passing today. H. P. Blavatsky gave us the clue to the labyrinth of involved confusion as to the past history of the earth which has come down from antiquity in legend and symbol, so that we now can see the places

in the puzzle into which the apparently fanciful stories fit. No archaeologist has been able to clear up and reduce to order the chaos of fact and allusion, but now it is only necessary to work out the details, for the design has been laid out on the trestle board by the Custodians of the wisdom of the ages. The following is a brief abstract of the main plan:

From the establishment of the center of energy which is now the earth, the evolution of life proceeds in seven clearly marked Cycles or "Rounds," during which the Life-Wave journeys seven times through, or better, lives seven periods upon seven distinct "globes" or states of existence or consciousness. The six companion "globes" of our terrestrial sphere are of finer substance than the earth, but it would be a serious error to consider them as spheres separated *in space* from the world we live in; they should be looked upon more as different degrees or conditions of substance, interblending, and corresponding to different states of consciousness. The first "globe" is the most ethereal or shadowy (from our pres-

ent view-point), and the conditions surrounding the Monads starting their pilgrimage on it, the most spiritual. Our present earth-state is the densest and the least spiritual; the three "globes" to come will become more ethereal again as we progress towards perfection, and ultimately we shall be able to leave this Earth-Chain of "globes," as it is called for convenience, to enter into still higher conditions.

The Earth-Chain of seven "globes" is the "*reincarnation*" of a preceding planetary chain on a lower evolution, of which the Moon is the visible relic. When the Life-wave had passed seven times round the seven "globe-conditions" of the Lunar Chain and had assimilated all the experience possible there, that Chain began to die out, and instead of entering upon a period of less activity, or "*obscuraction*" such as all the "globes" undergo between the Rounds, a complete dissolution of the cohesive forces of all the seven "globes" set in, and *after* an interregnum or *pralaya*, the Lunar energies commenced to vivify a new center of "cosmic dust" in space, and the Earth-Chain started

on its aeonian career. The Moon, scored and riven by Titanic forces, its frozen face eternally watching the earth, is the decaying shell, or corpse, of what is now the spirit or informing Principle of the Earth.

When the Life-wave on Earth shall have passed through the seven Rounds, from the most ethereal to the densest and back again to the spiritual-ethereal, the inhabitants will leave the Earth shell or corpse to decompose into Cosmic dust, but they, and its "principles," will be the richer by the vast experience gained during the wonderful pilgrimage.

We are at present about the middle point of the Fourth Round, the least spiritual Round, and we are in the Fourth "globe" too, the most material "globe" of all in each Round. We are at the time when spirit and matter are practically at an equilibrium, but we have passed the exact balancing center and so we are really on the upward grade. The process is so slow that we cannot expect to find any marked improvement in a few years, but fortunately we can hasten the speed by removing

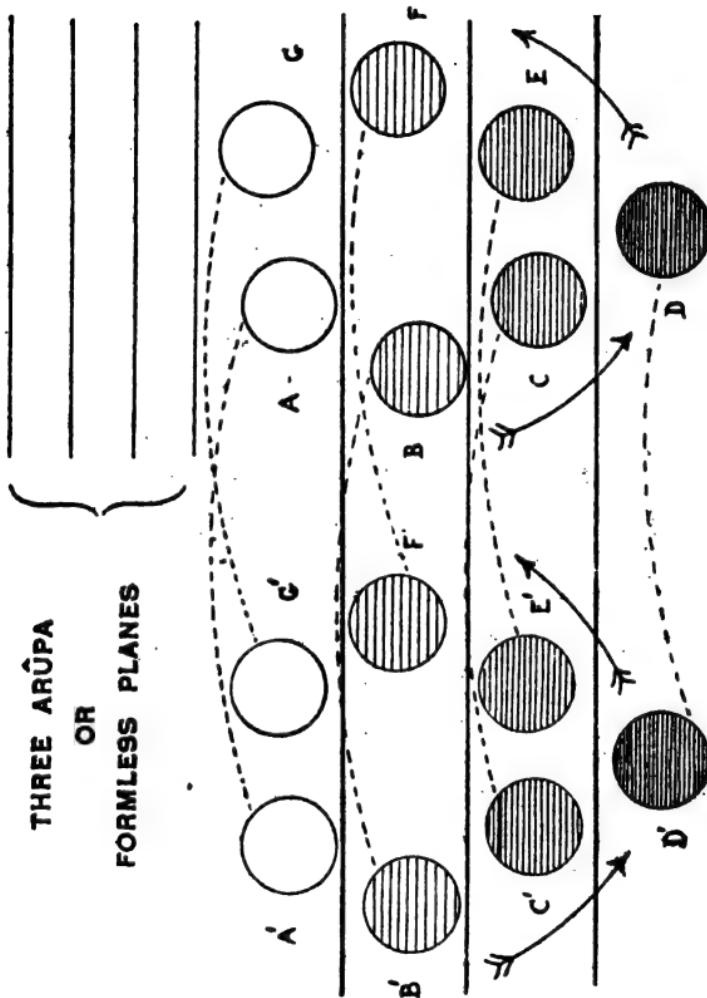
the stumbling-blocks we have planted in our own way in the past.

The only object Theosophists have in bringing this philosophy of the ages before the world, is to demonstrate the possibility and the need of greater efforts being made by mankind to raise itself. Through the spread of the true philosophy of life amongst earnest persons and the establishment of Râja Yoga Schools throughout the world, mankind will receive the seeds of the future great civilization which can only rise as a result of the actual living of brotherhood in act and thought. Theosophy thus proves that human solidarity is a fact in nature in two ways: the first by the presentation of a philosophy sound in its logic and based upon knowledge of all the facts of the case, and not merely upon material illusive appearances; secondly by actual demonstration of this philosophy of life in the lives of those who are striving against their lower natures.

CONVENTIONALIZED DIAGRAM
OF THE
LUNAR CHAIN (left) and EARTH CHAIN
(right) of "Globes."

THIS diagram represents the transmission of the Life-wave from the seven "globes" of the Lunar Chain to the corresponding "globes" of the Earth Chain. Each circle represents a "globe" or state of consciousness; it must be remembered that "globes" A B C D E F G of each Chain, really interpenetrate and are interblended. They are drawn separately for clearness only. The "globes" now being considered are on the four lower planes or conditions of being, the higher three planes are formless (*arūpa*) and beyond the possibility of speculation for us at present.

"Globes D and D' are the physical Earth and Moon. Note that the right hand "globe" of each of the Lunar and Terrestrial pairs is a little higher up than the left hand one, showing the progress achieved. The dotted lines represent the energy passing from the Lunar conditions to the similar ones in the Earth Chain. Like all diagrams this one is very incomplete, but it may be a little help to the thoughtful student.



The “globes,” or great planetary world-states through which the Life-wave passes in the Seven Rounds, are usually numbered from A to G, and the diagram (p. 35) will give a rough illustration of their relationship. The “globes” are not really separated by any spaces but are *fused* together; one might say that they are aspects or conditions of a single entity — Mother “Earth”; and as consciousness is different upon each, when we occupy one the rest are invisible to normal sight. “Globe” D is the present material Earth, and as it is the balancing point it is the great battle-ground where the soul has to gain the victory over the lower order of matter and material separateness — or selfishness.

H. P. Blavatsky gave an emphatic, and, as it turned out, not at all unnecessary warning of the danger of materializing ideas when they have to be reduced to diagrammatic form. The six companion “globes” of the earth through which the Life-wave takes its course must be carefully distinguished from the planets of the solar system known to astronomy;

Mars, Jupiter, etc. The globes of the Earth-chain are different gradations of consciousness, and of atomic, or perhaps interatomic, vibration, reaching from very ethereal conditions through the astral to the material, and upward again, shading into each other like the colors of the spectrum. The writer of *The Secret Doctrine* says the "globes" "are in CO-ADUNITION but not IN CONSUBSTANTIALITY WITH OUR EARTH," and thus pertain to quite different states of consciousness. The action of the hypothetical ether of space, whose vibrations are supposed to pass through the densest substances, somewhat resembles the interpenetration of one "globe" by the others.

Man (the Monad, which can only be called Man in view of later developments) passes through all the kingdoms of Nature in the First and even the Second Rounds, but it is not until the Fourth Round that the Monad—*Ātmā-Buddhi**—undergoes the awakening of the latent quality of intellection, called "the

* See Manual No. 2, *The Seven Principles of Man.*

descent of the Mânasaputra or Sons of Mind"; and it is not until the Third and Fourth *Root Races* of that Fourth *Round* that what we can recognize as present humanity appears; this was over eighteen million years ago. In the first Rounds the Monads have to pass "through the . . . kingdoms in their most ethereal, filmy and rudimentary forms in order to clothe themselves in and assimilate the nature of the newly formed chain." This primitive condition is far more ethereal than any form of matter with which chemistry is acquainted; compared with it the most nebulous fire-mist would be coarser than granite is denser than hydrogen gas; it is almost subjective, almost unmanifested. The development of humanity as we know it is the subject of Manual 18, in which the process of life through the Races on "globe" D, in the present Round, the Fourth, will be considered.

As the subject of this sketch is quite new to many readers it will be well, before going farther, to summarize its main features.

I. The spirit in man (called the "Monad")

or *Atmâ-Buddhi*) is immortal both in the past and in the future. It has lived many lives on earth, the intervals between which have been spent in rest and assimilation of what it has learned.

2. The great process of the evolution of the Universe consists in the gradual descent of spiritual conditions into material ones and then the return to the primal state *plus* the experience gained. This evolution applies to the past of man as well as to that of Nature in general, for the law of cyclic progression is endless.

3. The process of the special evolution in which we are at present immersed carries us through seven great journeys or "Rounds" during which the Monad or Ray of the Divine, which is our Higher SELF, gains experience in seven conditions of substantial existence, called "Globes." These seven "globe-conditions" are passed through seven times during the terrestrial evolution, each journey being one Round, a period of enormous duration. On each of the Rounds the Monad finds the

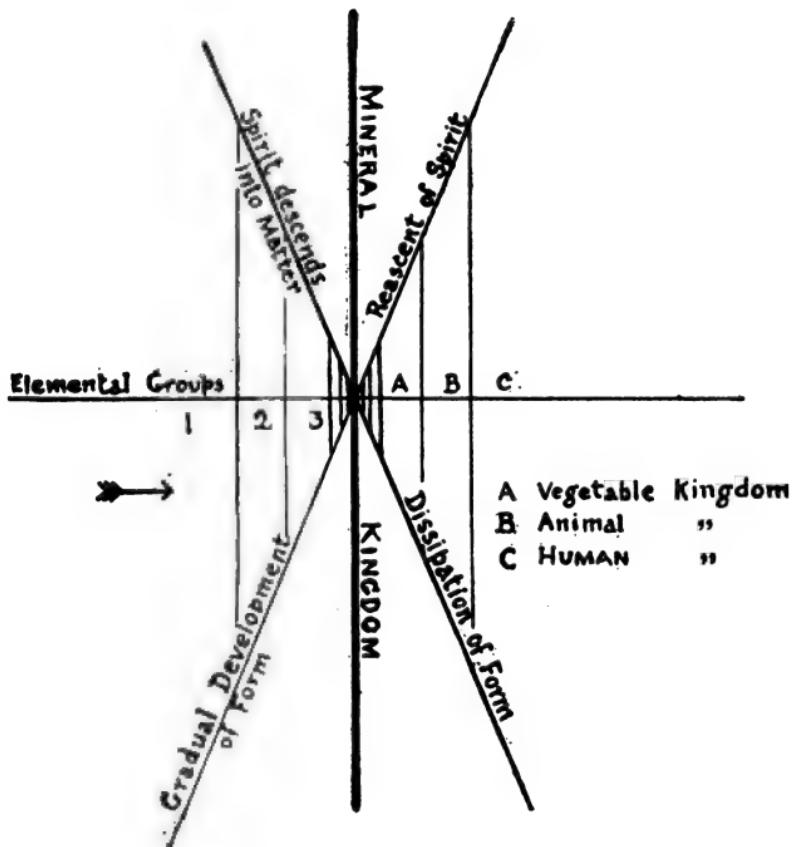
conditions denser than the last until it reaches the Fourth. Then more ethereal conditions begin to reappear, and the Fifth and Sixth Rounds become increasingly immaterial, until the last Round will find man a godlike being living in harmony with the most spiritual conditions in Nature.

4. We are just past the middle of the Spiral of spirals, the balancing point of spirit and matter, and the great struggle for each unit now is to throw himself consciously into harmony with the advancing spiritual wave. Those who fail to work in unison with the divine plan will be rejected from the Master's House, though not until after every possible opportunity has been given them to reform, and they will have to recommence the long journey at some future date. It is possible to resist the march of progress for a while, and to act as a brake on the wheel, but not for ever.

5. In each "globe" there are many races or types through which the Monad gains almost infinite experiences. On the Earth, the densest

of all the "globes," there are seven great human Root-Races, one succeeding another (our Black, Yellow, Red and White Races are minor subdivisions, not the Root-Races of which we are speaking). We are in the Fifth Root-Race and are therefore beyond the densest point of materiality and are on the slow upward climb. There are seven sub-races in each Root-Race, and innumerable family races and blends. We are in the fifth sub-race of the Fifth Root-Race.

6. The process of human evolution during the first Rounds and well on into the Fourth consists in the formation of a conscious vehicle, the lower animal-man (not the Darwinian "missing link"), which becomes overshadowed by the Intelligence, the "Manas" or Mind-Principle, which has itself pursued its own course of evolution. This blending of the Mind or Manas with the non-intelligent — from our poor human mental standpoint — but intensely spiritual Monad, which is the energizing force behind the mindless embryonic animal-man, is the making of man as a *con-*



V

THE SEVEN KINGDOMS

IN the stupendous effort of the One Life — the “Unconscious” of some German philosophers — to express Itself in ever-advancing degrees during the evolution and destruction of universes, the descent of spirit into matter is carried on, according to the law of correspondences, by means of Planetary Chains. Of course these chains may be of infinite variety, and of those connected with the other planets of the Solar System we have not yet been given definite information. We shall therefore necessarily confine our study to the Earth-chain. Although all the other planets, except Neptune, are closely connected with us in many ways, they are themselves planetary chains upon which distinct waves of life are flowing. We should not feel at home upon any other planetary chain, because we have not had the age-

long preparation for the entirely different conditions prevailing elsewhere. But although the other planets are not in *our* chain, many of them exert a powerful influence on earth-life, though Science has not yet traced their action. The Moon especially exerts such an influence, although it is "dead." Being the "Mother" of the Earth, its influence is peculiar. Physics can see no more in the Moon than its attractive action in lifting the tides on the Earth, but Theosophy traces results of the former existence of terrestrial life on the Lunar Chain in many other directions, which will be considered later. Then again Occult Science calls the Earth the "adopted child and younger brother" of Venus in one aspect, and its "Twin Sister" in another aspect — size, speed of rotation, etc. *Venus is far in advance of us* in development, and it is a singular "coincidence" that that planet has been seen on a few occasions to be self-luminous or phosphorescent. The writer of these pages once had the good fortune to see this remarkable phenomenon, of which astronomy gives no explanation. Pos-

sibly the inhabitants have discovered the secret of the glow-worm and are self-luminous!! Mercury is also ahead of us in its life history, but Mars is a little behind, and is at present under a minor "obscuration" or suspension of its highest activities.

The statement in *The Secret Doctrine* that Neptune is connected very slightly with the sun receives some confirmation from recent discoveries showing that its atmospheric spectrum shows unique features; and its extreme distance suggests the need of a different evolutionary scheme from that of the rest of the planets. It is the only one of the planets that disobeys Bode's rhythmic Law of distances.

As the Monad travels in its spiral progress around the seven "globes," it first becomes imprisoned in three successive kingdoms of "Elementals" or Nature-Forces; then in the Mineral, Vegetable and Animal kingdoms, finally gaining self-consciousness as Man, for there are really *seven* sentient kingdoms in Nature, and no "dead matter" at all, though science

has not yet learned anything about the three Elemental kingdoms, and has hardly dared to recognize the obscure consciousness in the Mineral, of which chemical affinity is one manifestation. The kingdoms of the Elemental semi-intelligent forces are very difficult to understand, and little definite information has been given to us about them; but we can glean from the few teachings available that in passing through those stages the Monad is experiencing the peculiar consciousness of the "automatic" and semi—"automatic" natural forces which have a different consciousness from that of even the lowest animal. A reference to the diagram on page 44 will make it clear that the Monad was in a lower condition when in the Elemental kingdoms than even when locked up in the Mineral, through which the Life-wave has to pass before rising to the Vegetable and onward up through the Animal forms to the union with (*or awakening to the descent of*) the Mânasic principle, which has been pursuing another line of evolution, and which is what makes us Man (from a Sanskrit root

"MAN" to *think*), the highly complex being now embodied in the tenement of clay.

The Monad must not be regarded as having obtained separate individuality in the lower kingdoms during the time the vestures were being organized and prepared for the incarnation of the *human intelligences* (*Mânasaputra* = Sons of Mind) to come. The first faint beginnings of the spiritual flame dividing into units is suggested in the vegetable kingdom, or even in the mineral as in the families or groups of "elements," but there it is hardly more than a dim potentiality. In the highest animals the sense of individuality is almost attained; but it is the prerogative of the Monad only after the descent of the Mânasic element, making it Man—a "Thinker"—to possess and fully comprehend the sense of *self-consciousness*, of apparent *self-identity* or *personality*. This illusory feeling of separateness must be gained: it is a part of the training resulting from the immersion of the lower Manas—the shadow of the Higher—in Matter; but it must be struggled with and van-

quished and seen for what it really is, before the Unity of all beings can be understood. It is by this struggle that progress is made in spiritual life. Spiritual life is the actual realization of the Unity of all, and Compassion, Peace and Wisdom are its natural con-comitants.

VI

THE "COATS OF SKINS"

THREE is a wide abyss between the Theosophical teaching upon the important subject of the Evolution of Humanity and the hypothesis of biology in vogue today, with its materialistic affirmation of the descent of intellectual and spiritual man from nothing but a supposed race of brutes, ancestors of the anthropoid apes and of ourselves. This popular ape-ancestry idea recognizes man as nothing but a more highly specialized animal with a larger cranial capacity produced by the blind struggle for existence and other physical causes. Science has nothing to tell us of a spiritual principle existing before birth and surviving the death of the body. It knows nothing of the evolution of the Mânasic or Human Soul. It repudiates a "tendency towards progress" in any special direction, at-

tributing the existing complexities to “accidental favorable variations or ‘sports’” acting in harmony with the conditions of environment. The materialistic hypothesis of Evolution ignores any pushing force or Intelligence behind the visible phenomena, and reduces its adherents to the curious dilemma of explaining the building up of the complex nature of man with his marvelous intellect and feelings, the moral and spiritual attributes of conscience, judgment, reason, etc., by laws of chance! The laws of mere physical action and reaction to varying stimuli which are supposed to have brought about the present state of things could as easily work downwards to the destruction of highly organized intelligences; Huxley says the possibility of the Thames valley becoming unfit for human life and only being able to support that of the jungle or the desert is quite reasonable and would be an example of the survival of the fittest. If we imagine a complete change in terrestrial conditions through some “accidental” cause, such as a sudden increase of the sun’s energy,

man would soon disappear, a "discreditable episode upon one of the meanest of the planets." The abyss between Theosophy and materialistic science is further shown in the doleful prospect the latter holds out that when living beings die out for want of water or heat there will be nothing left as the outcome of all the past activity but a horrid blank! and as the alternative, the orthodox creeds offer the illogical and puerile notion that one life spent on earth by a just—"created" soul, is sufficient to decide its whole future fate, and that it passes into some "supernatural" state of which we can know nothing while here.

But to return to the materialistic hypothesis, which demands acceptance from the thinking world under pain of intellectual contempt and ostracism, we find that notwithstanding its claim to uphold the existence of the unerring Law of Cause and Effect, it really accepts the idea of Fortuity, of chance, and of secondary causes producing primary effects. Theosophy teaches that if anything evolves, it must have had the potentiality of its future involved with-

in itself which had to come out sooner or later, and it asserts that science simply needs to get rid of prejudice and to set about its investigations in a new way—in a *natural* way—to find that intelligent law does reign in nature and that there does exist a tendency towards progress pushing consciousness into higher and higher degrees. Theosophy, of course, admits the operation of the laws of Selection and of the Survival of the Fittest, *within certain limits*, as *secondary laws only*, but it shows plainly that these are but *secondary* causes, modifying agents of the great irresistible flow of the Monadic stream of evolution. Theosophy, with its wide outlook over past time, shows that the world *cannot* lose the power of supporting intelligent manifested life until the cycle closes and the stream of Monads overflows into the preparation for the rebirth in a higher Chain. Patanjali, the great Indian philosopher and teacher of the Yoga Philosophy, said ages ago that Nature energizes for the soul's experience; and according to the ancient Wisdom—Theosophy

— the attainment of full self-consciousness of its greatness and of its divine powers by the god within, is the present aim of evolution. Once this is attained a glorious Path opens out, transcending all imagination. H. P. Blavatsky says in *The Secret Doctrine*:

Between man and the animal — whose Monads (or Jivas) are fundamentally identical — there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and, in some rare cases of incarnation, the *very essence* — of a higher Being: one from a higher and divine plane? Can man — a god in the animal form — be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad — seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus a living god* within his physical shell?

Turning to the diagram on page 35, and keeping in mind the warning against material-

izing such things too rigidly, notice that the dotted lines passing from each lunar “globe” to a corresponding but higher earth “globe,” may represent the awakening of life on earth by the arrival of the Monad — or perhaps we may now say, with due reserve, the Monads, in their seven stages of progress. The lunar “ancestors,” the ethereal vestures of the Monads, called Pitrîs or Fathers, commence to project their “doubles” onto earth but are not at first individualized under the new conditions of the primitive ethereal or almost immaterial “globes” of the early Rounds; still on the first terrestrial “globe” (A), that portion of the Monadic essence which has gained the greatest possible experience upon the Lunar Chain starts upon its new pilgrimage with more energy than the other six divisions, and rapidly pushes ahead, working out forms of shadowy substance into more and more suitable vehicles for the reception of the Human Intellect, the link between the Monad and the lower vestures. The three together compose the complete Man (the seven principles are

subdivisions of these three). This class reaches segregated individuality very slowly in actual measurement of time, but quickly when compared with the other "laggards." The remaining six divisions gradually incarnate on the Earth-Chain until all have arrived. A few of the most advanced reach the "human germ-stage" in the First Round, and make such progress that their astral vestures soon begin to acquire a certain individuality, in the Second and Third Rounds, though they are still very ethereal and are not yet possessed of mind. But those Monads occupying animal forms (physical) after the middle of the Fourth Round will not become men at all in *this* Chain, with the exception of some of the anthropoid apes. This subject is treated further in Manual 18.

The vestures of the soul, the semi-conscious astral forms to the plan of which the physical body gradually conformed, and the passionate Desire-principle, "Kâma," were formed by projection from the Lunar Chain first; and afterwards when the hour struck, the Higher

Manas (or Higher "Ego") settled in and illuminated the semi-conscious forms. Even yet we are hardly conscious of the higher condition of existence of the Ego; and of the sustaining and illuminating Monad — Atmā-Buddhi — the ordinary man has practically no knowledge at all. It may seem strange to speak of a portion of the human soul so far removed from daily life that the *personal* self may pass a lifetime without recognizing its existence, but the fact is that we know little or nothing of the profounder depths of our nature: that glorious heritage of wisdom is the ultimate reward of victory over personal selfishness. But psychologists are aware, though they have not followed their observations to their logical conclusion, that the lower mind may act for half a lifetime in a partly idiotic condition, while the judgment and higher qualities are in abeyance, and suddenly the intellect may resume its sway as if nothing had happened. Du Prel gives a curious illustration of the presence of the clear intelligence in a state of suspended animation for years, but

not decayed nor feeble in the least. He quotes from Dr. Wolfart's researches on Mesmerism the case of a patient who had been idiotic for thirteen years and yet manifested perfect intelligence, memory, and normal sanity, upon falling into the somnambulistic condition, in which she even referred to the fear she had expressed before her misfortune, lest her brain-power should fail. It was only when in the somnambulistic state that she could communicate her rational thoughts. This occurred only a few times and she died apparently insane. This and other similar cases shows that high intelligence may be latent, and only waiting for its opportunity to manifest. So it is with the Higher Ego; it so seldom gets the opportunity of unveiling that most persons are unaware of its existence. When it succeeds in showing a fraction of its Light we say — Lo, a genius!

The substance of the "globes" in the early Rounds, and of the first "globes" in this Round, is not of the nature of present molecular matter. Its subtlety is entirely different from that of hydrogen or helium, those lightest

of gases. H. P. Blavatsky says it may fitly be called "astral," meaning "starry, shining or pellucid, in various and numerous degrees from a quite filmy to a viscid state," and although in later periods it arrived ("materialized") nearer to the condition of the thinnest gases we know, there will be endless confusion if it is not plainly understood that the matter of the primitive degree would not be perceptible to our physical senses or instruments, which are adapted to slower and much less intense vibrations. The Monadic essence, in passing through the preparatory pilgrimage necessary before the beginning of intellectual life was possible, clothes itself in the most filmy and ethereal suggestions of the future mineral, vegetable, and animal kingdoms in order to assimilate the nature of the newly formed Chain. As the different "globe-states" are experienced by the pilgrim on its journey, a gradual densifying takes place in its own constitution and in its environment in each Round until the Fourth, during which Round the reascent into the spiritual condition com-

mences. The Fourth Round being the densest, and "globe" D in each Round being at the bottom of the spiral, we find ourselves in the position when spirit and matter are nearly in equilibrium, for we are on "globe" D in the Fourth Round *now*. We are, however, beyond the pivotal point of matter and spirit. Each "globe" of the seven forming our chain supports seven great Root Races of mankind in succession, and we are now past the Fourth Root Race and well on in the Fifth, and so are on the upward climb though not out of danger yet.

H. P. Blavatsky says that

every "Round," (on the descending scale) is but a repetition in a more concrete form of the Round that preceded it, as every globe — down to our fourth sphere (the actual earth) — is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes. . . . Every Round, as well as every subsequent globe . . . having been, and still having to be the arena of the same evolution, only repeated each time on a more solid material basis.—(*The Secret Doctrine*, vol. II, 256, *et passim*)

In studying the diagram on page 35, notice that the seven "globes" are on the four lower planes of being, and that each right hand "globe" is a little higher than the corresponding left hand one. This shows the progressive flow of the life-wave. It is noteworthy that "globe" D, the present earth, is alone on its plane and stands as if it contained the potentialities of all the rest, which are displayed above.

Science has no record of the life that existed in the primitive nebula out of which the physical earth consolidated, for nothing which our physical eyes could read has been imprinted upon the whirling mass of attenuated vapor. There were no stratified rocks to preserve the impressions of the rudimentary centers of life, even if they had any forms, but Theosophy affirms that some kind of organized life has never been absent from our earth since the first ethereal state of the Fire-mist, long antecedent to what physical science believes the earliest date, for it shows that "no evolution is possible without the Monad as the vivifying

agent" (W. Q. Judge). There is no dead matter, the earth is a living thing, the body, as the ancients believed, of a great goddess, and its progress cannot be separated from that of humanity. The student will find valuable clues to the spiritual nature and consciousness of the atom in *The Secret Doctrine*.

The idea of ethereal states preceding the material is so novel to most people of Western training and is so important for the understanding of the true scheme of Evolution, that it is necessary to give a little more attention to it. The idea of a semi-material body being built up around the Monad on a semi-material earth is not unreasonable when materialistic prejudice is laid aside, and the existence of one such body within the physical frame at the present day has been amply proved by the researches of a few bold men of science who have dared to defy the sneers of their ill-informed colleagues. Among others Sir W. Crookes, Dr. A. R. Wallace, M. Camille Flammarion, and more recently Professor Botazzi of the Naples University, have been successful

in demonstrating the existence of the “astral double.” That this ethereal counterpart of the physical body, invisible to normal sight usually, enwrapped fiber to fiber with the flesh, (“clothed in skins” according to the allegory of the Rounds and Races in Genesis) can exude from the body and display under certain rare conditions a partly independent existence and a surprising coherence and energy, is now established by the rigorous experiments of the acute observers who have satisfactorily eliminated the hypothesis of fraud. Of course this astral double or “eidolon” is not the soul; it has no mind or conscience of its own; and there is nothing really new in this supposed discovery. It was universally known in antiquity and is widely credited today by multitudes who have not had their intelligences warped by materialism. The Egyptians had an accurate scientific knowledge of its functions and painted or carved the *Ka* or double at the side of the living man on the walls of the tombs and temples. The existence of this ethereal vesture of the soul being proved, the

question naturally arises: How did it originate? The answer, which requires a fuller treatment of the action of the Lunar Pitris, is discussed in Manual 18, but a remark of H. P. Blavatsky, written at the time when the grossest misrepresentation and crucifixion was the reward of that brave pioneer, is worth careful thought by those who look for corroborations of the Esoteric Philosophy:

The whole issue between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter.—(The Secret Doctrine)

VII

MATTER AND FORCE

THE Nebular Theory of Laplace has been found wanting of late, and many other attempts to solve the mystery of the earth's formation have been made with little more success than the demonstration of the high probability that there was a primitive nebula out of which the physical world condensed. We see many forms of nebulae, but the spiral form with two centers has recently been discovered to be the commonest type, an important corroboration of a fundamental principle in Occult Science, *i. e.*, the duality of all forces. Some of the shapes of the nebulae seem inexplicable upon the ordinary hypothesis of condensation, but there is no reason to suppose that they are all in the same phase of existence. However this may be, and no doubt astronomy will bring many new factors to light

which will clear up much that is obscure in the physical development of nebulae, Theosophy carries back the origin of the Earth-Chain far beyond the manifestation of the nebulous matter visible to our senses, into astral conditions not subject to physical tests, though they have left, nevertheless, their imperishable records, which can be read by those who have the right to investigate.

The various nebular hypotheses are helps to some understanding of the "descent of spirit into matter," though they only take into consideration the condensation of ordinary matter. Physical science has no means, as yet, of tracing the origin of the matter of which the nebulae are composed, but some daring speculations have lately been made by advanced thinkers which show an approach to Theosophy.

For instance, Professor S. Newcomb, the well-known American astronomer, and a conservative thinker, ventures to criticize the hitherto-accepted belief in the eternity of matter. He says:

But we doubt whether any physical philosopher of the present day would be satisfied to accept any determination of the eternity of matter. All he would admit is that as far as his observation goes, no change in the quantity of matter can be produced by any known cause. . . . But he would at the same time admit that his experience no more sufficed to settle the question than the observation of an animal for a single day would settle the duration of its life, or prove that it had neither a beginning nor an end. He would probably admit that even matter itself may be the product of evolution.

This is a striking admission from a scientific authority; the last sentence is pure occultism.

From the wider evolutionary standpoint of Eastern philosophy, which includes the spiritual aspect of the universe as well as the material in its scope, the necessity of matter having evolved from an invisible condition is apparent. Theosophy carries the imagination back to a state in which the Solar System was trembling on the verge of Becoming, and to the time when a new condensation was preparing for the development of the worlds as theaters of life and evolution. This condition, of course,

precedes the ethereal. The observations of Zöllner, an unfortunate German scientist who was in advance of his time, Sir W. Crookes, and others, have brought out undeniable proofs of the possibility of at least the temporary materialization of invisible substance. Zöllner recorded a curious apparition he observed of a jet of water spouting in every direction from a point in the air, as if from an explosive center. This is exactly what should happen if astral invisible matter from another plane of existence had been suddenly materialized, condensed, so to speak, and poured into the physical plane through an invisible "leak." Lovers of humanity who wish to penetrate deeply into nature's laws to use their knowledge unselfishly, must know that by the study of the laws governing the intelligent and semi-intelligent forces behind the familiar forms of matter, an infinitely valuable knowledge of *causes* may be gained, causes of which the phenomenal effects we now see are but the inevitable concomitants. But like Sigurd, who understood the voices of the birds in the forest

after tasting the dragon's blood, this hidden world cannot be entered until the dragon of selfishness and personality has been slain within us, the dragon that keeps humanity from the golden fruit of the Tree of Knowledge *and* Life. Modern science in its experimental research does not recognize that the knowledge of nature's processes in the ultimates — the only real Wisdom — is not — *cannot* be — separated from altruism and the highest morality. The key to attainment is in the aspirant himself; the desire to obtain knowledge solely to place it on the altar of humanity, is the only one that leads to Enlightenment. Everything else is illusionary or evanescent.

There are certain fundamental divisions or aspects of the universal Cosmic Life, the seven "Tattvas," spiritual and invisible at one pole, but appearing at the other in the form of the physical forces of Light, Heat, Electricity or Gravitational attraction and Repulsion (the latter not yet recognized by physical science), etc. Control of the passions and desires, efforts to lead a really altruistic life and to sink the

lower personal egotism, gradually lead to the acquirement of a state of impersonal wisdom in which the Adept becomes conscious of his unity with the higher intellectual and spiritual aspects of these forces, the higher pole. The attainment of this wisdom is not the outcome of any ordinary process of mental application alone, such as a University course, but is the culmination of many lives of endeavor to break down the wall separating the "me" and "thee." The arcane knowledge is the opening of the inner perception. Nothing but absolute selflessness will bring the world to the point where it can begin the study of the real causes of the phenomena of nature; causes never to be understood by the ordinary personal man, however brilliantly endowed with intelligence. The greatest thinkers today are reasoning entirely upon the basis supplied by the physical senses, but there are a few highly developed souls who have broken through the veil of time and space. These stand as Protectors and Guardian Walls for humanity, unknown philosophers of altruism; but in time,

all men will open their hearts to the higher truths. Theosophy evokes a picture of the future so glorious that the mind hardly dares believe it, yet it is no fanciful vision, laboriously built up from ingenious guesses of what might be, but is the result of actual knowledge of the nature and powers of the Higher Self by those Teachers who sent H. P. Blavatsky with a few crumbs to feed the hungry. The Elect of the present humanity will be the guides and instructors of a future mankind whose Monads are now imprisoned, semi-conscious, in the most intelligent of the animal kingdom, or perhaps are struggling in the lower ranks. The hierarchies of spiritual "Builders" at present controlling the ethereal machinery of the universe are the Elect of past humanities; and it is even hinted that to be an "atom" in some future Manvantara will be higher than to be a human being now!

Returning a moment to the Tattvas and the atoms of science. We have no clear idea what an atom is — an electron still less, as, according to the postulate it cannot have parts or

size nor can it rotate or turn upside down. Theosophy cuts the Gordian knot and declares from knowledge that the atoms are centers of consciousness — *lives*, and therefore *Metaphysical*, *i. e.*, beyond the physical that we measure and weigh. The Tattvas play through them; in fact, they are the Tattvas in one form. The Tattvas, in their higher aspects, are the higher principles in us; as we gain self-control, we gain control of the whole range of the Tattvas. The Adept uses them consciously. H. P. Blavatsky was severely criticised for refusing to believe in the existence of inorganic matter and for endowing atoms with intelligence, yet we find many of the brightest minds of today accepting the same; for instance, Edison says:

I do not believe matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence: look at the thousand ways in which atoms of hydrogen combine with those of other elements. . . . Do you mean to say they do this without intelligence?

A great Theosophical Teacher says nature is ever attempting to attain consciousness in organic rather than inorganic forms. Many illustrations of the action of the divine Creative Wisdom, the Intelligence behind all the Forces—Eros, the oldest of the Gods according to Plato—the divine Ray or “Fohat,” in the production of the Earth-Chain, are given in *The Secret Doctrine*, but one important form of its action must again be referred to here, *i. e.*, that the law of progress in time and space, physically and metaphysically, is spiral. This spiral process is polarized after leaving the One Unity, so we find Fohat manifesting in duality throughout all nature. This is the root of the “pairs of opposites,” the “Love and Hate” of Empedocles, the positive and negative. The energizing Fire, Fohat, is said to hiss as it glides hither and thither in serpentine coils; this is the root idea of the Serpent allusions found in all symbology, and it played a prominent part in all the allegories of the Mysteries. Christianity is not exempt from it, for Jesus said: “Be ye wise as

serpents," etc. As the spot of undifferentiated "cosmic dust," or "laya center," in which the new earth started was "informed by the freed principles of a just deceased sidereal body," it became serpentine, something of the nature of a comet, and then collecting more and more ethereal "dust" condensed into a brilliant sun-like body, which gradually settled down into a state habitable by material forms.

According to the archaic teachings we should expect to find evidence in the starry spaces of the dual action of Fohat, and such evidence is forthcoming, for the results of the photographic charting of the heavens have shown an enormous number of nebulae—the majority—to be spiral, and to stream from two centers in twining wreaths of luminous haze. The ancient Greeks considered the "law of vertical movement in primordial matter" to be fundamental, and the very latest speculation of modern physics is that each atom is composed of immense numbers of "corpuscles" of "negative electricity" moving in rapid rotation. We are just re-discovering what

has been lost in the night of the dark ages.

Fohat also energizes another kind of spiral, a cyclic spiral, for the paths of the celestial bodies are spiral curves of the utmost complexity. No astronomer has plotted out the *real* path of the Moon, for instance, which is composed of (1) its own motion round the earth, (2) the earth's orbit round the sun, and (3) the solar motion in its mysterious course. The action of Fohat in primeval space is thus given in *The Secret Doctrine*:

Fohat turns with his two hands, in contrary directions, the "seed" and the "curds" or Cosmic Matter; in clearer language is turning particles in a highly attenuated condition, and nebulae.—(Vol. I, p. 672)

The descent of the Monad into Matter and its pilgrimage through the seven Rounds on the seven "globes," is the effect of the spiral working of Fohat in time, and here again the dual action is well marked. The Monad is the substratum of the *dual* intellectual and psycho-physical evolutions which ultimately unite in forming the perfect man, each process having been spiral in itself.

VIII

CORRESPONDENCES IN EVOLUTION

H. P. BLAVATSKY warned her pupils that the teachings and interpretations of the hidden symbolism of antiquity which she was giving were only a very small portion of the whole philosophy in the possession of the Masters of Wisdom; and that according to the reception given by the world to the hints given, so would be the future opportunities of obtaining more light. We have to bear in mind then, that to understand the ideal framework of the universe, necessary faculties will have to be developed in us which are yet in embryo. We must never forget that behind the general outline of the Rounds and "globes" there must be much more hidden meaning. Certain exponents of Theosophy in the earlier days of the Society, whose considerable lucidity of expression rendered them qualified to place the broad

facts before the reading public, showed a tendency to materialize them in harmony with the materialistic trend of thought at that time; but H. P. Blavatsky was most emphatic in urging that not until we come to the consideration of the human race on "*globe*" D, in our *Fourth Round*, do the conditions become fairly comprehensible to our present brain-intellection, for the early Rounds and the states of consciousness which the Monad passed through in them are matters about which we may only speculate with the greatest caution.

While we know that we shall not have to unlearn anything that has been definitely established by H. P. Blavatsky, she herself pointed out that some of her teachings were in forms suitable for beginners — for in these tremendous subjects the most acute minds are only spelling out the A, B, C — and that the partial expression and elucidation of the mysteries of nature and being which we have received will not find its full exposition until the world develops the faculties for comprehending it.

Having been thus warned that there is more

meaning in every record than appears at first sight, we may try to get some idea, even if an incomplete one, of the passing over of the life-forms from the Lunar to the Terrestrial Chain.

The spiritual units called the Monad or Monads (it is difficult to draw a dividing line between what is really One Light, though multiple in Rays) whose evolution upon the Earth-Chain is being studied, come in a stream of which various parts are in different stages of progress, for they are not newly created "out of nothing." As they leave the last Round of the Lunar-Chain to start on their journey into matter on the higher Earth-Chain, the most advanced portions of the stream may be called the "potentially human." These are destined to pass before the others through the first Rounds and "globes," reaching the really human condition before the least developed Monads have reached the dense mineral embodiment. Then in order of progress and activity come the "potential" animal, vegetable, mineral, higher elemental, middle elemental and lower elemental, the one class *shading into the*

other. As the matter of the first Rounds and “globes” was very unsubstantial in comparison with the present physical, the forms of life were equally so—mere shadowy sketches, so to speak, of future possibilities. They were the archetypes or thought-forms of the coming complete worlds. It is impossible for us to grasp more than a vague picture of the conditions prevailing at this period, and to express anything about it in words is full of the danger of misconception. As space is so limited, it is impossible to dwell at length on the subject or to give illustrations which make it clearer; for the most complete account of these difficult points the Stanzas of the Book of Dzyan and the Commentaries given in *The Secret Doctrine* must be consulted. Their poetical language and the illuminating expositions of H. P. Blavatsky convey positive impressions to intuitive minds. What is not transmitted may be safely left until we unveil the faculties necessary for the comprehension of these spiritual and ethereal states. There can be no rigid lines drawn in Theosophical teachings: Kath-

erine Tingley and all the Teachers of Theosophy have told us that the time will come when all sincere workers for humanity will obtain absolute certainty concerning these and other mysteries; but it will not be by ordinary methods of instruction such as a typical University course, but chiefly through healthy and normal development of the powers of the Higher Ego, the real Man, enabling them to investigate and prove for themselves. Theosophy does not encourage the so-called dogmatic style of teaching. Those who know the facts beyond all possibility of doubt are the least dogmatic; they say, "The facts are thus and thus, and if you investigate the right way, with a pure motive and a ready mind, you can prove them for yourself." It is a source of great pleasure to the pupils of H. P. Blavatsky to find so many of her teachings which were scouted by the wiseacres of her time, now being accepted as established facts; but the proofs of the deeper mysteries she referred to, and many other parts of the philosophy that she held in reserve, cannot be approached by

the means at the disposal of physical science, which does not recognize the necessity of purity of life as an essential factor before the unveiled truth can be approached.

One feature in the general plan of development is of primary importance as it is reflected in many minor degrees, *i. e.*, that each successive Round is more material than the last, until the Fourth Round is reached, and also that the lower "globes" in every Round are denser than the higher ones. "Globe" D contains all the potentialities of the rest and co-exists with them until the close of the life-period on the Chain, once it has become consolidated. Our visible moon, "globe" D of the Lunar Chain, the most material, has not yet decomposed, though it is in process of constant dissolution.

It is well known to Physiology, and still more completely worked out in Theosophy, that the human embryo runs through the past stages of human life in its ante-natal development, and as it passes through the stages the race has experienced (far more complex than

anthropology knows yet) in a few months, so the potential human Monad passes through the Second and Third Rounds at a rapid pace in comparison with the slow progress of the laggards — the less progressed Monads. In the Second Round there is a change in the order of development for a while, but we need not discuss that here as it does not materially affect the plan. In each Round a new "Element" is manifested, and as we pass through the three future Rounds we shall become familiar with states of Matter at present utterly unknown, but which are lying latent (for us) and waiting until we develop the senses to appreciate them. Each cycle or Round specially develops one human principle, and as we are now in the Fourth Round, we find the principles up to the fourth, the Kâmic, the passionate-emotional one, in full sway; but, as we have passed the fourth Root *Race* of this Round and are now in the fifth Root Race, the intellectual principle has gained strength, though it is necessarily governed by the passionate undertone, or tonic, of the whole Round.

The key-note of the next or Fifth Round will be the higher Intellectual or Mânasic principle; that of the Sixth Round, Buddhi, the Spiritual Soul; and the Seventh Round will shine forth in the full radiance of Âtmâ, which includes all. Those who have slain the tiger of self, have carried themselves over the critical stage of the battle mankind is now waging, into the Fifth or even Sixth Round conditions, and are “the saved,” forerunners of what the entire Race will be ages hence.

The great cycle of the Rounds and Races is repeated in the life-cycle of the individual man. His astral body is built up as a matrix for the physical, which is formed on its model; then passion and sex develop later in life, intellect becomes dominant, and towards the close of his earthly career should come a higher spiritual perception. Not only is the cycle repeated in human life, but in intra-uterine development the embryo traces the same course: sex becomes distinguishable in the third month, the convolutions of the brain associated with thought appear at the fifth, and the seven-

months old child is capable of independent existence. *The Secret Doctrine* says:

On strict analogy, the cycle of Seven Rounds in their work of the gradual formation of man through every kingdom of Nature, are repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven-months-old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of mother-Nature before he is born, or rather reborn a Dhyâni, still more perfect than he was before he launched forth as a Monad on the newly built chain of worlds.—(*The Secret Doctrine*, Vol. 2, p. 257.)

IX

THE DESCENT OF MANAS

WE must refer once more to the most important event in the history of the evolution of Humanity on our planet, the lighting of the flame of *Manas*, or Mind, the descent of the real Higher Ego, which made the "senseless" Monad encased in its vestures of substance into the complete Man — the *Thinker* — ready to "run the race." The development of the human shadowy vehicle, overshadowed or inspired by the energizing force of the Monad, has been touched upon slightly. As time passed, the lunar and other spiritual forces built up denser forms in harmony with the new conditions of thickening, manifesting in the different Rounds and "globes," until in the midway period, on "globe" D of the Fourth Round or present Earth, the descent of the spiritual Hierarchy of the Higher *Manas*, the

self-conscious Intelligence, takes place, and man becomes the seven-principled being of today, although the higher Manas (the "Transcendental Self" of Du Prel,* a German philosopher who has not succumbed to the sophistries of materialism) is hardly known yet except through its emanation, the brain-mind.

The Monad is not conscious in *our* meaning of that word until it links with the Mânasic or human thinking principle. The Monad is Atmâ-Buddhi,† and is One in essence throughout the universe; as it is the One Flame of which each of us is a Spark, the meaning of universal brotherhood being a fact in Nature becomes clear. Brotherhood is a fact waiting to be recognized; not to be artificially made. In one sense the Monad becomes individualized as the Higher Manas unites it with the physical vehicle, but in its essence it remains a part of the whole like the drop in the ocean. The Third Race of rudimentary mankind in the Fourth Round on "globe" D (our Earth),

* *Philosophie der Mystik.*

† See Manual No. 2.

over which the Monad brooded, gradually received the reincarnating Egos, spoken of in *The Secret Doctrine* as the “Heart of the Dhyân-Chohanic body,” the hierarchy of semi-divine spiritual intelligences that had been preparing in other worlds to incarnate in the Monadic vehicles forming. Some “projected a spark” (of intelligence) only, others incarnated fully. There was no need for them to pass through the primitive stages through which the Monad was energizing into form the complex vehicles they required. With the appearance of the Higher Egos, a portion of whose light gives us our ordinary intellect (for we are not yet endowed with the full consciousness of the Mânasic principle) the separation of the race into sex, with its involved problems, and the present conditions, gradually came into being. This was over 18 millions of years ago, and a mere outline of the history of man since that period requires a Manual to itself.*

The Monad or Jiva, as said in *Isis Unveiled*,

* Manual No. 18, *Sons of the Firemist*.

Vol. I, p. 302, is, first of all, shot down by the law of Evolution into the lowest form of matter — the mineral. After a sevenfold gyration encased in the stone (or that which will become mineral and stone in the Fourth Round) it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man. All this, up to the Third Round, is formless, as matter, and senseless, as consciousness . . . this conscious, rational, individual Soul (*Manas*), "the principle, or the intelligence, of the Elohim," to receive which, he has to eat of the fruit of Knowledge from the Tree of Good and Evil. How is he to obtain all this? The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim — or Pitrîs, the lower Dhyân-Chohans — are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the "Heavenly Man" in space — PERFECT MAN.—(*The Secret Doctrine*, Vol. I, p. 246.)

Enough has been said to show that Theosophy has little sympathy with the one-sided theory of the Darwinians, for their hypothesis does not recognize some of the greatest factors in the case, such as the complexity of man's nature, the existence of an astral form within the physical, the Higher Transcendental Ego, or Manas, and the over-shadowing Âtmâ-Buddhi, all of which must be taken into consideration before any theory of evolution can be anything but imperfect. Theosophy looks on man as a spiritual being with a triple evolution — physical (including emotional and astral), Mânasic or Intellectual, and Spiritual or Monadic — and science has only partially traced the physical, the least important.

It should be clear from what has been sketched in the preceding chapters that Theosophy repudiates the abhorrent notion of the possibility of the real Man, the Manas, the reincarnating Ego, overshadowed by the Monadic Light of Âtmâ-Buddhi, entering the body of a beast or insect. There is a possibility of the withdrawal of the light of the Higher Triad,

Ātmā-Buddhi-Manas, from the lower personal man as the result of many lives of utter selfishness; and also that the consciousness of the lower Ego, like the bodily frame, will gradually decompose, though more slowly and with infinite pain, possibly after many degrading incarnations in human form; but this in no way implies rebirth as a pig or a monkey. As H. P. Blavatsky says, there is the impassable abyss of Mentality and Self-consciousness between man and the animal.*

Evolution having brought *Manas* the Thinker and Immortal Person on to this plane, cannot send him back to the brute which has not *Manas*.—(*William Q. Judge*)

* See quotation on page 55 above.

X

LUNAR INFLUENCE PERSISTS

HAVING gotten a general idea of the Rounds, a little more attention can be given with profit to the curious and very important question of the transfer of life from the moon to the earth. As the newly forming center of equilibrium, which ultimately became the solid earth, drew this life to it, and the lower forms of consciousness or vestures of the Monad obtained greater solidity, the "atoms" composing them were busy assimilating the new conditions, which were higher than those they had experienced in the similar "globes" of the lunar chain. By the time the spiritual Manas, which is the real Ego of man, had incarnated at the midway period of the Fourth (our present) Round, the *habits* or cyclic impressions derived from the conditions of lunar existence had largely faded out under

the fresh circumstances of earth-life; but there are still some left which are a mystery to science, and which it has never made the slightest effort to solve, hardly even to face. Such are the various periods in human and animal life which bear a direct and unmistakable relation to the changes of the moon. In diseases the crisis, as a rule, comes at intervals of seven, fourteen or twenty-one days, and other physiological periodic events are governed by the lunar cycles. In lunacy the new and full moons are critical times; in the growth and generation of insects the seven day period is well marked; in the changes of the weather the farmers persist in declaring, in spite of the scepticism of science, that the moon is the regulator.

Further information on this interesting subject is given in *Isis Unveiled* and *The Secret Doctrine*, but a new confirmation of the Theosophical knowledge must not be omitted here. The life history of the *Palolo viridis* worm of Polynesia, etc. has been known for some time to be very remarkable. It keeps accurate

lunar time! The *Encyclopaedia Britannica* says:

About three o'clock on the morning following the third quartering of the October moon they invariably appear on the surface of the water; . . . soon after the sun rises they begin to break, and by 9 o'clock A. M. they have disappeared. The morning following the third quartering of the November moon they again appear in the same manner but in smaller quantities. After that they are not seen till October of the next year. They appear thus to deposit their ova. . . . Year by year these creatures appear according to lunar time.

Thinking that the tides might have something to do with this extraordinary phenomenon, the observers at the Carnegie Institution's Marine Laboratory at the Tortugas, in 1907, tried the experiment of putting some of the *Palolo* worms into tanks of still water. Under these conditions, *if exposed to the light of the moon*, at the third quarter nearest the summer solstice, which is the period they keep in the Gulf of Mexico, the performance took place precisely as usual; but if the moonlight was shut off they remained quiescent at the

bottom of the water, and if the eggs were liberated six hours even before the proper lunar cycle they would not fructify. Evidences like this are precisely what we should expect as the lingering remains of the influence of the former life in the Lunar Chain. The *Palolo* worm is a very simple organism and has probably changed very little since its first ethereal shadowy progenitor passed over from our satellite — satellite now perhaps, but parent then.

There are other peculiarities connected with the moon, such as the shape of its orbit, which is not a cycloidal curve, like the paths of other satellites, but is concave to the position of the sun; and the comparatively close approximation in size between the diameters of the earth and moon as compared with the great disproportion between the sizes of the other satellites and their primaries — peculiarities that have caused some astronomers to advance the hypothesis that the moon is a companion planet to the earth, and not a satellite, a view much more in harmony with Theosophical records.

XI

RÉSUMÉ AND CONCLUSION

LOOKING back at the great world-periods called Rounds, we see taking place under the evolutionary push of the Monad a gradual change and development in primitive ethereal substance which had gained all the experience possible in the Lunar Chain. The Monad having left the seventh "globe" of the Lunar Chain, after a period of repose commences to energize the higher evolution of the Terrestrial Chain in its most ethereal state, a state and a process of activity that have not been fully given out by the Teachers who have possession of the exact details. We should certainly not be able to understand the conditions of those early times if told in words which are only suitable to the conditions of today; the understanding of such things needs the power to change our consciousness into sym-

pathetic vibration with them, and that is not the privilege of the untrained man. Descending more and more deeply into material conditions, the "Pilgrim" finds itself ultimately in the present Fourth Round, in the present Fifth Race on "globe" D (our earth, the most material of all the states).

Humanity is at present just a little past the lowest point of the arc, and slowly commencing the climb which will carry it into heights of spiritual life infinitely transcending the greatest flights of the imagination of poet or prophet.

With each new Round new conditions of matter manifested themselves on the "globes" each time the rush of the life-wave reached them again. The next Round will manifest conditions of matter of which uninitiated mankind has no conception; and utterly unexpected and at present unimaginable conditions will become normal as the race progresses through the Sixth and Seventh Rounds, the last being highly spiritual and close to the Divine. During the process of evolution of

terrestrial forms, and at a time when there were only the “unconscious” (from the intellectual standpoint) Monads, and the lower material principles, the real Ego incarnated, descending from higher realms (being a Dhyân-Chohan, or spiritual Intelligence, coming from past manvantaras), and gave the link needed to join the “unconscious” Monad with its material, semi-human forms. Then commenced the struggle for purification, for the higher to dominate the lower, and to polarize the whole complex nature of man in the direction of spiritual progress. This was the “Fall” of the angels, this was the casting of Prometheus to earth after he had stolen the divine Fire from heaven; these and many other allegories have been woven round the great fact of the descent of the “*Elohim*” or the *Mânasaputra*, the Sparks or Sons of the Universal Mind. The “coats of skins” which were made by “Jehovah” (the “Lord God”) for Adam and Eve were symbols of the final entry into physical flesh-life in this present Fourth Round, long after the experiences de-

picted in the earlier verses of Genesis, which are condensed accounts of the earlier Rounds and Races.

Theosophy opens our eyes to see that Earth is a very different thing from what mere outside appearance warrants. It is only our blindness that makes us believe that it is dark; it is only ignorance that allows us to fancy it is a lump of senseless clay; and if we make it a hell, that is our own fault. In reality it is a wonderful and magic place, full of mysterious profundities which we shall penetrate in time; and it is our *Home* in a very real sense. A survey of the evolution of the Races through the "globes" in their cyclic sweep, shows that the Brotherhood of Humanity is not a partial or artificial thing; and that the Law of Evolution infinitely transcends the dreams of Biology, for it reaches from the Depths to the Heights of Being. As soon as Humanity finds that there is no easy escape from earth into some fanciful heavenly pleasure-ground for an eternity of personal enjoyment, it will soon see that the wisest thing to do is to set its

own house in order, and by practical altruism in act and thought change even the face of Nature, and find the true Heaven which is all about us. When this wisdom comes to the race as a whole, and Compassion has become the recognized law of life, and all the experience possible to man on earth has been gained, then it will be time for the heavens to "pass away with a great noise"; and then "the earth and the works that are therein shall be burned up" to make ready for the future Rounds, "a new heaven and a new earth wherein dwelleth righteousness."

Stronger than earth has ever seen; the veil
Is rending and the voices of the day
Are heard across the voices of the Dark.
No sudden heaven, nor sudden hell for man,
• • • • •
Aeonian evolution, swift or slow,
Through all the spheres—an ever opening height,
An ever lessening earth . . .—*Tennyson*

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